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Fig. 47. Bridge over the Bimfille near Ebiñemajong (Esñuong Family) During the Rainy Season.

The privy (edûk), as Figure 16 shows, is in the plantain grove not very far from the houses. Frequently it is so close that the stench, especially when the wind is unfavorable, may become unbearable. The privy consists of a fairly deep pit with one or two pairs of forked sticks planted in the center; on top of these is placed a layer of tree trunks in such a manner that the middle ones extend from the edge of the pit only as far as the sticks and lie with their free ends in the forks. Thus, a rectangular opening is left uncovered, and /83/ loam is thrown around this over the whole thing. Sometimes the loam covering is not put over it. Instead of toilet paper, dried corn husks are used.

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It is worthy of note that the Pangwe also cultivate ornamental plants. These are placed in the village square, along the paths behind or to the side of the houses, or, in case the village consists of only a single row of houses, they are planted where the opposite row of houses would ordinarily stand. Generally the ornamental plants are the following: an attractive Amaranthacea, Gomphrena globosa B. (ngŏn IV), which also grows in America and may have been imported from there; and the so-called fever

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351 grass, Andropogon schoenanthus L. (ollimentángan = ólim
247 [Ocimum] of the Whites), a plant which has likewise been imported.

489 The roads are often scarcely visible paths which are first trodden by hunters and used by elephants and later become wider through increased traffic. Naturally, however, one must always proceed along them in single file. Wherever small brooks happen to flow in the direction of travel, they are used as trails.

491 For the crossing of larger bodies of water, a few stems of the
499 umbrella tree are tied together to form a raft or dugouts (bɛ́ɛ́, plural, mɛ́; Fig. 45), otherwise employed for fishing purposes, are used. Bridges (ndzɛ́gi I) are built only in rare cases, primarily in situations where the plantations and the village are situated on opposite banks of a river, thus necessitating regular and rapid passage between them. These bridges consist /84/ (Fig. 46 and 47) of several piers, each made up of two tree trunks planted into the ground in the form of a St. Andrew's cross and firmly tied together. One or more transverse beams are then placed over these piers. To serve as a railing, either ropes are tied to the upper ends of the piers, or sticks split lengthwise down the middle are fastened to them. When a bridge beam decays, a new one is placed on top of it, but no one thinks of restoring the framework which cannot support the greater weight, and for this reason the bridge soon collapses as it gets older.

[499] More recently bridges have been built according to the European model (kǎ́za III), consisting of two rows of supporting piles and transverse beams over which logs are placed very close together, like our corduroy roads. These bridges are even more dangerous to life and limb than the older form, since supporting posts often collapse, the bridge frequently lists to one side, and it is possible to have a bad fall on the slippery log ends. /85/

Section 5

000 ## Economic Activities

First Part. Agriculture. General matters: tools, preparation of the soil, division of labor. The

palm oil is the basis of sauces and stews eaten with tubers and cereals. Groundnuts are widely used (do not the Ewondo owe their name to them?). The dough obtained after cooking and pounding goes toward the making of numerous dishes and provides the main part of the needed protein. One article of food ought finally to be mentioned because it is very much liked and also because its consumption seems absolutely uneconomical—pumpkin seeds. The seeds are preserved, dried, and cleaned one by one, then put to boil, and mashed. The skill required for, and the time spent in, shelling the seeds appears subject to scanty return (1).

1. But fritters made of pumpkin-seed dough are delicious .... There is quite a good trade in these seeds for town consumption. (P.A.)

2. Agriculture

Before broaching the description of present-day agriculture, we must see what it used to be like and what it still is in certain traditionalist sections. In fact, methods do not appear to have changed at all; new crops have simply been added to the old ones. It is likely that because of the influence of these new crops /29/ the whole technology (material techniques, legal techniques, etc.) will develop further. But that trend is only starting, and at present the cultivation of groundnuts, maize, and other long-familiar foodstuffs remains nearly what it was forty years ago, before the advent of the cacao tree.

Traditional agriculture

Formerly, each family produced everything it needed and confined its efforts. There were no cash crops, there was no article of food suitable for maintaining an exchange system, but all sorts of crops were cultivated. As to clothes, elderly Bané and Ewondo state that the cultivation and weaving of cotton was practiced by their ancestors; there could be no question of this in their present habitat, and the tradition is valuable merely as evidence, either for those who believe that the Pahouin come from regions further north, or for those who see in the Beti not true Pahouin but a Pahouinized people (1). Each